A

TESTIMONY

CONCERNING THE

VVORKS

OF

The Living God.

SHEWING

How the *Myſteries* of his *Workings* hath *work-ed* many wayes in and amongſt Mankind.

OR,

The *Knowledge* of GOD *Revealed*, which ſhews the Way from the *Bondage* of *Darkneſs* into the *Liberty* of the SONS of GOD.

But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom which God ordained before the world unto our glory; which none of the Princes of this world knew, &c. *But God hath revealed them unto us by his Spirit, for the Spirit ſearcheth all things, yea the deep things of God,* 1 Cor. 2. 7, 8, 10.

As every Man hath received the Gift, even ſo Miniſter the ſame one to another, as good Stewards of the manifold grace of God, 1 Pet. 4. 10.

If it be poſſible, as much as lieth in you, Live peaceably with all Men, Rom. 12. 18.

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TO THE READER.

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Worthy Reader,

WHoſoever thou art, *If thy Soul is wrapt up in that Love that* [illegible] *in God, O then that I may know thee a Fellow-Citizen in that Houſe whoſe Builder is the God of Heaven; and now unto that Witneſs that God hath placed in thee, do I recommend this following* Teſtimony, *which I have written concerning the* Works of God; *whoſe Works have always, in every Age and Generation, been ſo amongſt Mankind, that all have been left without Excuſe. And now, my Friend, although we may be but as Fools in the Eyes of the Wiſe and Prudent of this World, yet as we feel our Innocency to be ſo, as witneſſing our Lives to be hid with Chriſt in God, we ſhall have cauſe to rejoyce. Therefore let us count it great Happineſs to be accounted Fools for Chriſts Sake, and that becauſe it is Life Eternal to ſuffer for the Sake of Chriſt. And now my Friend, O that we may ſtand faſt in that Liberty whereunto Chriſt hath called us; That by Faith we may perform thoſe Things which God requires of us. That we may not provoke him unto Anger, as thoſe did that brought their Offerings unto the Lord, and Offered without the True Faith, therefore were Rejected, and the Anger of the Lord was kindled againſt them. And ſuch was the State of the* Scribes *and* Phariſees, *whoſe Righteouſneſs was Rooted in Darkneſs and therefore their Fruits were not of tender Love, but were Fruits of Anger: For their Righteouſneſs being Rooted in Darkneſs, their Offerings were not acceptable to God; for they were in that State wherein they had not the True Faith when they Offered their Offerings, and ſo their Righteouſneſs was as* Filthy Rags; *and therefore except our Righteouſneſs ſhall exceed theirs, we ſhall in no wiſe inherit the Kingdom of Heaven. Therefore let us look to our ſelves this day, and beware of the Leaven of the* Phariſees; *that we may witneſs the Righteouſneſs of Chriſt Jeſus, without which there cannot be known an Inheritance in the Kingdom of Heaven. O therefore that we may daily dwell in that Counſel which the Apoſtle delivered, that is,* To put on the Lord Jeſus Chriſt, and make no proviſion for the Fleſh, to fulfil the Luſts thereof; for *(ſays he)* we know that if our earthly Houſes of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, Eternal in the Heavens; for in this we groan, earneſtly deſiring to be Cloathed upon with our Houſe which is from Heaven, if ſo be that being Cloathed, we ſhall not be found naked; for we that are in this Tabernacle do groan, being burdened, not for that we would be Uncloathed, but Cloathed upon, that Mortality might be ſwallowed up of Life: Now he that hath wrought us for the ſelf ſame thing is God, who alſo hath given unto us the Earneſt of the Spirit.

And ſo my Friend, that we may know our Lamps to be trimmed, that our Souls may be fitted for inheriting the Kingdom of God; that when our Earthly Tabernacles are diſſolved, we may truly witneſs the building of God, an Houſe not made with Hands, Eternal in the Heavens. For it is true, that Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. *Therefore my Friend, Oh that we may keep upon our Watch, that our Spiritual Man may not be overcharged with that Body of Fleſh and Blood that is ſubject to Paſſions, which (as is ſaid) cannot Inherit the Kingdom of God. And now I beſeech Almighty God, that he may prepare us for himſelf; ſo that our Lamps may be trimmed, that when the* Laſt Trumpet

shall Sound, and we shall stand before the Judgment Seat of Christ, and receive our Rewards in that day when the God of Heaven doth give unto every Seed his own Body. *And so with the Blessed Apostle*, O that we may know the Lord Jesus Christ to be put on, and not to make Provision for the Flesh, to fulfil the Lust thereof, that we may be capable to receive every one that is weak in the Faith, and that not to Doubtful Disputations; for he that eateth, and he that eateth not, are both received. *Therefore it is said*, Who art thou that Judgeth another Mans Servant to his own Master, he standeth or falleth; yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike: therefore let every man be fully perswaded in his own Mind. *For as it is written*, As I live *(saith the Lord)* Every Knee shall bow to me, and every Tongue shall confess to God. So then every one of us shall give an account of himself to God.

Or not to Judge his Doubtful Thoughts.

And now my Friend, I desire thy Care, that thou may'st diligently read over this following Testimony, and consider how the Work of the Lord hath wrought amongst the Sons and Daughters of Men from the beginning unto this day: and see how it was not any Work that Man could do of himself, by which he could come into an acquaintance with the God of Heaven; but it was by the Powerful Working of the Holy Spirit through Faith, that Man came into an Acquaintance with the God of Heaven, and no other way. And therefore that we may not build upon any works of our own; but that we may dwell in the Holy Spiritual Liberty, it concerns us to be careful, and not to make a shew in any thing relating to Worship, But as we certainly feel the Blessed Faith of Gods Elect to be with us therein. And now if any enquire what this Faith is, and what is the Power and Nature of it; Unto such let I. B's *Testimony concerning* True Faith, *take place in* Answer *to their* Query.

Faith is not an Historical Knowledg, for a Man to make Articles of it, and to depend only on them, and to force his Mind into the works of his Reason; but Faith is * One Spirit with God: for the Holy Spirit moveth in the Spirit of Faith. True Faith is the Might of God, One Spirit with God; it worketh in God, and with God. It is free, and bound to no Articles, but only to the Right and true Love wherein it seeketh the breath of its Likes, Power and Strength; and lyeth not in humane Arbitrium Opinion or Conjecture. For as God is free from all Inclination, or Deviation, so that he doth what he will, and need give no account for it; so also is the True Faith free in the Spirit of God, it hath no more But one Inclination, *viz.* into the Love and Mercy of God, *viz.* that it calls its willing into Gods willing; and to go out from the Syderial and Elementary Reason. It seeketh not it self in the Reason of the Flesh; but in Gods Love; and so if it thus findeth it self, then it findeth it self in God, and co-worketh with God, not as to Reason what that will, but in God, what Gods Spirit will.

* Or a Spirit One with, or in God.

And now he who is the Author of this Blessed Faith, which hath been testified of, Encrease our Faith in Him, is the Desire of thy Loving Friend,

J. C.

A

TESTIMONY

Concerning The

Works of the Living God

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This is unto all People that desire to witness the Benefit of the Coming of Christ.

Dear Friends,

I Feel a Concern upon my Spirit to write unto you whose Desires are af the Lord, and to give you an account of my Faith concerning some of Mysteries of Gods Workings, who in the *Beginning Created the Hea and the Earth, and the Generations of them, and behold it was very Good: then said, Let us make Man in our Image, after our Likeness.* From whenc to be understood that Man was made in the Express Image of his Creat (and so consequently he was perfect and very good) after his Likeness; *For Created Man in his own Image, in the Image of God Created he him, Male and male Created he them; and God blessed them, and said unto them, Have Dominion ver the Fish, and over the Fowls, and over every Living thing, and unto them was gi every green Herb for Meat, and the things wherein is Life: then God saw that all very Good.* From whence it is written, *All the Works of the Lord are exceeding G*

But how Man was Gods Image after his Likeness, many have been, and are norant of, so that some have thought, that God hath a Body, with Hands a Feet, as Men visibly have; but they have been, and are mistaken, not understa ing the Mistery of the Powers that bare Record in Heaven, after whose Liken Man was created.

But Blessed be God, many have been made wise, and have understood the M stery of the Powers of those that bare Record in Heaven; from whence doth that Holy Man of God, whose Spirit was Enlightned, who was made wise u Salvation, in the Wisdom of which he said, *That there are three that bare Record in Heaven,* The Father, The * Word, and the Holy-Ghost; * *Di and these three are One.* In Testimony thereunto I do acknowledge that this One, is *the Lord God, that is one Lord*; who fills Heaven and Earth; wh Presence is in and through all Places; this is the Almighty God that is Infinite

ed, which is Endleſs, and is without End, Number, or Meaſure, but is from erlaſting to Everlaſting Unmeaſurable; this is the Only Good, who is perfect all his Works, whoſe Works are Good, and Man being his Workmanſhip, Cre-ed in his Image unto Good Works, he was made capable to dwell in Heaven th his Maker; from whence it is ſaid, *That our Converſation* is in Heaven. This is ſpoken by the Apoſtle, meaning himſelf and thoſe who were redeemed from nding Earthly things, but had *their Converſation in Heaven, from whence they k't for the Saviour, the Lord Jeſus Chriſt*, Phil. 3. 20. And read verſ. 21. hich is neceſſary to be obſerved by every one whoſe Converſation is in Heaven. now obſerve that it was the Image of God that Man was made in, whereby he is capable to dwell in Heaven, and to bring forth Fruit according to the Will of od, for he was Planted a Noble Plant, a Tree that was good indeed, and was pable to bring forth good Fruit.

Object. *But how was Man the Image of God, after his Likneſs; Seeing God is lmighty and Infinite in and throngh all Places?*

Anſwer. The Apoſtle with thoſe who were Redeemed, ſaid on this wiſe, *r Converſation is in Heaven, from whence alſo we look for the Saviour, the Lord ſus Chriſt, who ſhall change our vile Body, that it may be faſhioned like unto his glori-Body, according to the Workings, whereby he is able to ſubdue all Things unto him-f:* this is, *The Chriſt that is the Light of the World, in whom is Life, whoſe Life s the Light of Men, who was glorified with the Father before the Foundation of the rld was laid.* This is he, *Who being the Brightneſs of the Glory of God, and the Ex-ſs Image of his Perſon; that ſat down on the Right Hand of the Majeſty on High, o by an Inheritance, hath obtained to be called the Son of the Higheſt.* This is he in om Man *was choſen before the Foundation of the World, that he ſhould be holy and hout Blame before him in Love.* Here it was that Man was predeſtinated unto the loption of a Child, unto him who is the Expreſs Image of his Fathers Perſon, be-the Brightneſs of his Glory. So Man being choſen in Chriſt to be holy, and thout blame before him in Love, it was herein that Man was the Image of God, d after his Likeneſs; For God is Love, and he that dwells in Love, dwells in d, and ſo is in his Image. And now to the further anſwering the Chriſtian En-rer, Let me ſay, That God that is Almighty and Infinite, It was by him that am was made a Living Soul, whoſe Spirit was the Candle of the Lord, as it is d, *The Spirit of a Man is the Candle of the Lord.* And if ſo, then his Spirit being hted by God, it is certainly like God, for God is Light; and this was the n that was Created in Gods Image; *Even in the Image of God Created he him.* Man being a Creature, although in the Image of God, his Creation will not nit to ſay, that Man in himſelf is Infinite; for there is but one Infinite Being, *ch is the God of the Spirits of all Fleſh, who made all Things, who is Lord of Heaven Earth, and hath made of one Blood all Nations of Men, who is not far from every one* : for, as it is ſaid, *In him we live and move, and have our Being, for we are alſo Off-Spring.* (So now obſerve, that as Man is the Off-Spring of God, ſo he is Image of God) but as Man is a Creature, he is not Infinite, for Man is a Cre-

ated

ated Being, that is comprehended by the Infinite Creator, whose Understanding is Infinite, whose Judgments are unsearcheable, and whose ways are past finding out; *for of Him, and through Him, and to him are all things. For the Nations are as the drop of a Bucket; all Nations before him are as nothing; for he taketh up the Isles as a little thing. This is the First and the Last, and besides him there is no God. This is he of whom are all Things. For he Forms the Light, and Creates Darkness: He makes Peace, and Creates Evil. The Lord doth all these Things.* This is the God by whom the Soul of Man was Created, and so came to have a Being, but the Created Being cannot be said to be Infinite, yet it may be said to have its Being in the Infinite Being; for the Infinite God, He is the Great Being of the Beings of his Creatures: He is Almighty, but the Creature is not Almighty, altho he is in the Image of him that is Almighty: For to say there is Two Infinites, or Two Almightie's, it would be great Confusion and Contradiction; for there is, and cannot be otherways, but One Infinite Being, which is the Almighty God; that is Eternal in Power, and Glorious in the Light of his Son; whose Wonders are made manifest by the Powerful Workings of the Holy-Ghost.

This is the God that is only Good, who is Light and Love, and as his Nature is only Light and Love, so was that man that was Created in his Image; he was in the Nature of Light and Love, by which he was capable to abide in Heaven with his Maker; and to have Dominion over the Heavens, the Earth, and the Generations thereof; and as he abode in this State, the Holy Spirit from above was his Cloathing, and the Wisdom of the Almighty, that rested upon him; and in this State he was not like unto such, *Whose Soul is pressed down with a Corruptible Body, and whose Earthly Tabernacle doth weigh down the Mind; Insomuch that it museth upon many Things.* But he was as a Tree that's Planted by the Waters, that spreadeth out her Roots by the River, and shall not see when heat cometh, but her Leaf shall be green, and shall not be carful in the Year of Draught, neither shall cease from yielding Fruit.

So be it observed, that Man in the Beginning was Planted a noble Plant, a right Seed, that he might bring forth fruit in his Season, and his Fruit would be ☞ to his own Comfort, being brought forth by the Divine Workings of the Power of an Endless Life, the Strength of which causes an Acceptance, the Offering being allowed of and received by him whose Name is Jehovah, who is the Strength, the Song and Salvation of the Righteous.

Object. *Is it so that Man was Planted a Noble Plant, being Created in the Light unto Good Works, How comes it to pass, as it's written,* That all Mankind by nature are Children of Wrath, and under Sin, and are become filthy, in the way of Destruction.

Ans. The Holy Ghost doth say, That God is Light, and in him is no Darkness; He is Love, and in Him is no Fury. And now Man being Created in his Image, the Question is, *How are Mankind by Nature Children of Wrath.* To the answering of which, it is needful also to observe, that the Holy Ghost doth say *That God is a Consuming Fire,* (whose Vengeance is an Eternal Fire) *Who cons*

for it

forth with Fire, and with his Chariots like a Whirlwind, *to render his Anger with Fury.* Wherefore it is said, *Pour out thine Indignation upon them, and let thy wrathful Anger take hold of them.* From whence is to be understood, that the *Wrath of God is Eternal.* But mind, it was not a Consuming Fire, or Wrathful Anger reveal'd, *until the Angels Sinned*, &c. Whose Disobedience caused the Judgments of God to be revealed and executed in Anger with Fury, and with Flames of Fire, *&c.*

And now as concerning Mans Fall, the Scripture is not silent, but doth testifie, that Man was Planted a Noble Vine, Holy, a Right Seed in the Heavenly Power, whereby he was capable to abide under the Government of him that is this day the Ruler in *Israel*, whose goings out have been of Old from Everlasting.

☞ But Man became a Degenerated Plant, of a strange Vine; or as it is said, *turned into the Degenerated Plant of a strange Vine*; and so is become a strange Plant, and a Branch that bares not good Fruit; and therefore the *Ax* is laid unto the Root of the Trees, and every Tree which bringeth not forth good Fruit, shall be hewen down, and cast into the Fire.

Is not this the Fire of Eternal Vengeance that Causeth **Indignation & wrath, Tribulation, and Anguish upon every Soul that doth Evil.** And now observe, that when Man turned from under the Government of the Heavenly Power, his Soul came to do that which was Evil: For his turning from under the Government of him in whom is (Glory, Honour, and Peace) was his Evil, and therefore arose in his Soul * *Indignation*, and *Wrath*, *Tribulation* and *Anguish*; under which four Woes his Soul was chained down, wherein he fell into the way of Destruction and Misery, being turned into a Degenerated Plant of a strange Vine, and so by Nature he became a Child of Wrath, and was under the Snares of Darkness. For *Adam* falling from the Image of Light and Love wherein he was Made and Placed by God Almighty, he became ensnared under the Chains of Darkness, and by his heavy Fall he sunk into the Prison House of Death, and became Subjected also to Vanity.

* *Which was Gods Wrath Revealed.*

☞ And the Reason only was, because he went out of that Order wherein he was, placed by God Almighty; this was his sin, and great was it indeed, so that he was changed, and in stead of Light, Darkness was his portion, and so he became a Child of Wrath, and the Day of the Lord became Darkness unto him, and he became wholly a Stranger to the God of Light and Love, in whose Image he was Created.

Thus, *By one man's Fall, Sin entred into the World, and Death by Sin; and so Death passed upon all Men: For both* Jew *and* Gentiles *are all under Sin.* And this is that state wherein all are *gon out of the Way*; wherein, *there is none Righteous; there is none that doth Good, no not one*: From whence it is said, *All have sinned, and come short of the Glory of God.* So that consequently, *All are, by Nature, Children of Wrath*, under *Death* and *Darkness*: And here was the *Wrath* of *God Revealed upon Man*, and his Judgments executed in anger, in Fury, and in furious Rebukes. But observe, as above; That, *As God is Light, and in him is no Dark-*

neſs; So, *He is Love, and in him is no Fury*; (He is unchangable, one pure divin Being, of Light and Love, Eternal.)

Object. *Is it ſo that God is one* Unchangable Being, *of* Light *and* Love; *How then can it properly be ſaid, That he is a* Wrathful Angry *and* Furious God, *and how it that is he Reſerves the Creature in* Darkneſs?

Anſwer. To ſay that in God dwells Fury, is contrary to that Scripture tha ſaith, *Fury is not in me.* To ſay that in God dwells Darkneſs, that is contrary t that where it is ſaid, *In him is no darkneſs at all.* Therefore it is to be obſerved that when God is called, *A wrathful, Angry,* and *Furious God,* and doth reſerv the Creature in darkneſs, *Executing in him Judgments in Anger, in Fury, and i Furious Rebuke, pouring out his Indignation upon them, and taking hold of them in hi Wrathful Anger.* This is that which is ſaid, *The Lord cometh forth of his place and will come down and tread upon the High Places of the Earth, and the Lord ſhal riſe up as in Mount* Perazim, *He ſhall be wroth as in the Valley of* Gibeon, *that h may do his Work, his ſtrange Work, and bring to paſs his Act, his ſtrange Act.* So now it is to be ſeen, that although *God is Light, and in him is no Darkneſs at all* Although *He is Love, and in him Fury doth not dwell*; yet for the Tranſgreſſion of *Jacob,* and for the Sins of the *Houſe of Iſrael,* the Lord cometh forth of hi Place, and through the Creatures Diſobedience, he comes to be a furious God i the Creature; and a Day unto the Diſobedient doth come, which is called, *Th Day of the Lord, whoſe Day is a Day of Darkneſs, and thick Darkneſs. This is th great day of Gods Wrath, which is Darkneſs, and thick Darkneſs indeed.* So becauſ of Sin, the Creature is bound under Darkneſs, and God brings to paſs his ſtrang Act; and he cometh forth of his place, and Reſerves the Creature in Chains o Darkneſs, unto Judgment, *&c.*

Object. *But now, ſeeing Man fell from the Station wherein he was placed by God (and ſo was reſerved in Darkneſs) and by his Fall Sin entered into the World, an Death by Sin, whereby Death paſſed upon all Men; So that by Nature all are becom Children of Wrath, and ſubject unto Vanity; wherein Deſtruction is, and the way o Peace is not known. Therefore, whether or no God left* Adam *in this woful Eſtate wherein he and all his* Off-Spring *ſhould remain Children of Wrath for ever? Or whe ther or no he did viſit him with his Love, by which he and his* Off-Spring *might com to know the Way of Peace again?* Give an Account of thy Underſtanding concern ing Gods Viſitation unto *Adam,* and unto his *Off-Spring*; and write ſomething o that wonderful way, Chriſt Jeſus, in whom man was elected before the Foundati on of the World was laid, *&c.*

Anſw. After *Adam* and *Eve* had broken Gods Command, then the Judgment of an Angry God ſtirred in them; and unto them the Day of the Lord becam Darkneſs; and therefore they were afraid, and they hid themſelves, for the were aſhamed, and that becauſe they had loſt the Heavenly Cloathing of Innocen cy, and the Light withdrew from them, and they remained in Darkneſs, an they were ſubjected unto Vanity: So that miſerable were their States, like unt ſuch in whom there was no Soundneſs, *&c.*

But the Voice of the Lord was into Adam *in the Cool of the day; Where art thou? But they hid themselves from the Presence of the Lord*: yet God found them out, and in Wisdom examined them, and God saw their Misery; and although he wanted them not, yet in his Wisdom he did recal them, and in his Goodness he freely * promised unto them a Saviour; and that in saying, *The Seed of the Woman should bruise the Serpents Head.* This was the Promise of God, whose Promises are in him; yea, and in him, *Amen* for ever. By this Promise was the Ingrafted Word Revealed; for he sent his Word that they might be healed. This Word is the Blessed Seed, that is the Advocate with the Father, Jesus Christ the Righteous One, who by his Blood washeth from Sins. This is the Word of Reconciliation. This is he that is the Propitiation for the Sins of the whole World. He is the way, the Truth, and the Life, of whom the Prophets witnessed, *That whosoever believed on his Name, should through him receive Remission of Sins.* This is the Wisdom of God. That is Righteousness, Sanctification, and Redemption unto those that Believe. Is not this the Promise that God made unto *Adam*, and God hath fulfilled the same unto his Children, as it is written, *He hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead.* From whence saith the Prophet, *The Lord is at my Right Hand, and I shall not be moved, therefore my Heart is glad, and my Glory rejoyceth, my Flesh also shall rest in* * *Hope.* This the Prophet spake, he being in the Living Hope; foreseeing the Power and Strength and vertuous Hope that was by the Resurrection of Jesus Christ from the Dead. This that Jesus unto whom all Power in Heaven and Earth is given, *That whosoever believes on him should not perish, but have Eternal Life.* This is he that the Prophet spake of, saying, *The Lord himself shall give you a Sign; for behold a Virgin shall conceive, and Bare a Son, and shall call his Name* Immanuel. Now 'tis to be observed, that the Word (which is Christ) did not only come in the fulness of time to that Body which was prepared of the Father, which was conceived in the Womb of the Virgin *Mary*; but at that instant, when God said, *The Seed of the Woman shall break the Serpents Head*; then was this powerful Work revealed in *Adam* and *Eve*, and was ingrafted in them to destroy the Word of the Devil. This is *the Seed sown*; or *The Leaven hid in three Measures of Meal*; or *The Faith likened unto a Grain of Mustard seed.* This is the *Free Blessed Grace that brings Salvation*, that hath appeared unto all Men; for by this is God gracious: from whence it is said, *The Lord waits that he may be gracious, and therefore will he be exalted.*

And now it is my Understanding, that this Grace or Seed was Replanted in the Hearts of *Adam* and *Eve* after their Fall, and this is that which was sufficient to get them into a lively Hope, and to cause them to say as the Prophet did, *My Glory rejoyceth, My Heart is glad, my Flesh also shall rest in Hope.* This is that Seed which hath been gladness unto the Righteous in all Ages, and have caused their Hearts to rejoyce, and have made their very Flesh to rest in Hope; they having that

* *Oh without Controversy great is the Mystery of Godliness. Here was he promised that was manifested in the Flesh, justified in the Spirit, seen of Angels, and Preach't unto the Gentiles.* 1 *Tim.* 3. 16.

Psal. 16. 8, 9. *Dwell confidently*

that True Faith by which they foresee the Power and Strength, and vertuous Hope that was by the Resurrection of Jesus Christ from the Dead; for that Jesus in whom the Antients did Believe, and had a Living Hope in, *Is him whom God hath raised up, having loosed the Pains of Death, because it was not possible, that he should be holden of it.* From whence may be observed that Jesus Christ by the Power of his Resurrection hath opened a Gate for that which rests in Hope to be delivered from Corruption, even into the Glorious Light of the Son; from whence isit said, that when this *Corriptible shall have put on Incorruption, and this Mortal should have put on Immortality*; then shall be brought to pass the Saying that is written, *Death is swallowed up in Victory.* And now be it observed that this Seed, the Word of God hath all along knocked at Mens and Womens Hearts, calling unto them, *How long will you love Simplicity, and delight in Scorning? Turn you at my Reproof; behold I will pour out my Spirit upon you.* O here is the Invitation of the Lord unto Mankind. O what Vessel can contain the Wisdom of her that *uttereth her Voice in the Streets*? who hath been a Place of Safety unto the Upright in Heart. O in the sense of her Blessed Call, Praises unto that God in whom she doth dwell, for his Love is over the Works of his Hands; and therefore when Man fell, the Invitation of his Love was unto him again; and those that heard and do hear and obey, it is those alone that are Accepted: For his Love, by which Salvation is known, hath been offered unto all; for *Cain* heard the Voice of God through it, as well as *Abel*; For Wisdom uttered her voice unto him, but he was unrighteous, and therefore he went away from her in his Anger; he perished also in the Fury wherewith he murdered his Brother: For God is a just God, and no *Respecter of Persons*, and there is nothing wanting in him; for he so loved the World, that he gave his Onely Begotten Son to be a Light in the World, and to be his Salvation to the Ends of the Earth. Therefore all are left without Excuse, and if any Man perish, his Destruction is upon his own Head, and his own Burthen of Sins he must bear; therefore (while it is called to day) let none harden their Hearts; for God waits to be gracious at the Door of every Heart, none excepted: For the Way of Salvation (more or less, according to the Wisdom of God) hath been all along preached unto every one of *Adams* Off-Spring: The Way was preach't unto *Cain*; but *Cains* unfaithfulness to it, that was the cause of his own Misery, he living in the Evil Imaginations of his Hearts Lusts, and corrupt Desires, his Offering was not accepted by God; for having not laid hold upon the Blessed Faith, he could not offer his Offering, so as to be answered by God, well done, but his Offering became his own Burthen. But *Abel* heard and obeyed, and by Faith offered unto the Lord, and he and his Offering were accepted, but *Cain* and his Offering were rejected; but he was not rejected from the the predestinate purpose of the God of *Abel*, whose Will is, that man should be Sanctified; if so then he would not have said to *Cain*, *If thou dost not well, Sin lyeth thy Door.* So *Cain* being rejected, it was in himself, by reason of his Evil heart; for God is but One, as it is said, *The Lord our God is one Lord*; this is he that is said to be *Good, and there is none Good but him.* And now, as he is Good, he doth

not fore-ordain Mans Destruction; but *O Man, thy Destruction is of thy self, but in Me is thy Help* (saith the Lord.)

And now observe, that from *Abel's* Day unto *Enoch's*, the Power of True Faith was offered unto the Sons of Men, and *Enoch* laid hold of it, and he pleased the Lord, and was Translated, being an Example of Repentance, *&c.* And from his day unto *Noah's* day, every one was left without Excuse, inasmuch that God poured down of his Mercies upon them, and they did receive Good for Evil, and without question, they were by the Power of the *Promised Seed* forewarned of Disobeying what they knew or understood of an *Eternal Being*, and so were left without excuse.

But *Noah* was found Perfect, and by Faith he Offered, and was accepted by God, for he was a *Preacher of Righteousness*, and by his *Faithfulness*, the World was condemned by him; and God overthrew the *Old World*, for the wickedness of Man was great: But *Noah* by Faith, found Grace in the Eyes of the Lord, and therefore in the time of wrath he was taken in exchange for the World, and left as a Remnant unto the Earth, when the Flood came, *&c.* and destroyed every living Substance, *&c.* Only *Noah* and they that were with him in the Ark remained alive. Then afterwards *Noah* (by Faith) built an Altar, and Offered *Burnt-Offerings*, and the Lord smelled a Sweet Savour, and made an Everlasting Covenant, *That all Flesh should perish no more by the Flood*: and placed the Dread of them upon the Beasts of the Field, and upon every living thing, and he gave unto them every Moving Thing that liveth, to be Meat for them; *But Flesh with the Life thereof, which is the Blood thereof, they were not to eat.* From whence it is to be understood, they were more subject unto the Life of the Creature of this World, than *Adam* was in the day when God made him, and placed him in *Paradice.* And upon this Scripture there is much to be observed; but to have a right Observation, it is needful to wait in that Silence wherein Power is to be known; to ask the Father to be a Partaker of the Eternal Spirit; *For the Heavenly Father will give the Holy Spirit to them that ask him; even that Spirit that Searcheth all Things; yea, the Deep Things of God.*

And now after God had Blessed *Noah* and his Sons, the World began again to multiply, and God left not himself without a Witness amongst them: But alas! the Imaginations of Mens Hearts being vain, they soon forgot the Lord, and became vain in their Hearts, and committed two great Evils; First, *They refused the Way that God ordained:* and then Secondly, *They went to build themselves a Way, which was a* Tower, *whose Top they would have reach to Heaven.*

☞ But alas! this was the Builders corrupt Desires, and therefore, says God, *Go to, let us go down, and there Confound their Language, and the Lord scattered them abroad from thence upon the Face of all the Earth, and then they left off Building, and the name of that Place is called* Babel, *because there the Lord confounded the Language of all the Earth.* And so here Gods Strong Hand was a witness for himself, and they were all left without Excuse.

Oh let this be an Example to us this day, and that this confused People may be

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as *Monuments* of Unbelieving Souls before our Eyes. For they went to building, becauſe they would exalt, and get themſelves a Name, but the Name of the Lord they did not exalt. Therefore how inexcuſable are we, if any of us ſhould ſeek to exalt our Names above Gods Name, and our own works above the workings of the *Univerſal Spirit of God*. Therefore let this be as a warning unto us continually, and let us be paſſive under the Hand of God, that his Name may be exalted above our Names, that his Works may ſtand firm in our Souls, that all our own works and Imaginations may be confounded, that God may work in us to will, and to do, *&c.*

And let this be a warning unto the Self-conceited, whoſe Righteonſneſs ſtands in a vain Imagination, exalting their own works, ſtriving to enter Heaven, and not by the Way, Chriſt Jeſus; and ſo would lead People after them and their wayes, and would ſet up themſelves and their own works; and theſe are ſuch that are unto the Church of God, but like the growing of *Tares* amongſt the *precious Wheat*.

Now after God had Scattered theſe Builders, he viſited *Abraham*; *and by Faith* Abraham *obeyed the Lord, and he looked for a City which hath Foundations, whoſe Builder and Maker is God.* For the Promiſe of God was revealed unto *Abraham*, and in him and his Seed was the Bleſſing unto the Nations; this was the Seed of Faith, in whom man was Elected before the Foundation of the World: this Seed was the Promiſe of the Father unto *Adam*, and from *Adams* day unto *Abrahams*, the Righteous all pertook of it; for it is ſaid by Jeſus Chriſt, who is the Seed of the Promiſe, who appeared many hundred years after *Abraham* in a Body prepared of the Father, Abraham *rejoyced to ſee my Day, before* Abraham *was, I am*. This is he whom God hath Anointed to preach Salvation unto every one. And in *Abrahams* Day God viſited the five Cities, and becauſe of their wickedneſs God conſumed them all; but the Righteous Man, God delivered from amongſt them, for their wickedneſs was great; whoſe wickednes even unto this day, the waſt Land that ſmoaketh, is a Teſtimony, and Plants bearing Fruit that never come to ripeneſs, and a ſtanding *Pillar of Salt* is a Monument of an Unbelieving Soul; and this was for not regarding Wiſdom, that this hurt came upon them. And from *Abrahams* Day unto *Moſes*'s Day God worked many wayes amongſt Mankind, ſo that all were left without Excuſe; *for Wiſdom ſtill uttered her voice unto all* Adams *Off-Spring*: but thoſe that would not hear were forſaken of the Lord. Now afterwards God appeared unto *Moſes*, and did chooſe him to be a Leader of the People that proceeded from the Loyns of *Abraham*: this *Moſes* God made like unto the glorious Saints, and magnified him, ſo that his Enemies ſtood in fear of him, and the Lord cauſed him to hear his Voice, and brought him into the Dark Cloud, and gave him Commandments before his face, *Even the Law of Life and Knowledg, that he might teach* Jacob *his Covenants, and* Iſrael *his Judgments*. This is he whom God anointed to be a *Leader* of the Seed of *Abraham* out of *Egypt*, and therefore his Memorial is Bleſſed.

Now obſerve, Although God called this People *his Choſen*, yet the Rebellious among

among them, he did not let go unpuniſhed, but he was juſt in his Judgments upon them, as he was upon the *Gentiles*, that were not of the Seed of *Abraham* after the *Fleſh*: therefore when ſome conſpired againſt *Moſes*, the Lord ſaw it, and it diſpleaſed him, and in his wrathful Indignation they were conſumed; for God is as *Juſt in his Judgments* upon *Profeſſors*, as upon *Prophane*. Therefore how ought this to be an Example before our Eyes this day, that we may have a Care, and not ſin againſt that Prophet whom God hath raiſed up, who is like unto *Moſes*, by whoſe Mouth God ſpeaks unto his People, which is Chriſt Jeſus, *the Rock of Ages*, by whom *the Antients came to have an Acquaintance with the God of Heaven*. And it is to be obſerved that altho *Moſes* was the Man whom God ſpake unto in the Cloud, and gave Commandments unto, *Even the Law of Life and Knowledge, that* Jacob *might be taught God Covenants, and* Iſrael *his Judgments*: yet it was only by Chriſt that the *Antients* had *Faith*, by which their *Offerings* were accepted; *And they obtained Witneſs that they were Righteous, God teſtified of their Gifts, for they did all eat of the ſame Spiritual Meat, and did all drink of the ſame Spiritual Drink; for they drank of that Spiritual Rock that followed them; and that Rock was Chriſt.* This is that Rock that God hath given *for a Witneſs to the People, a Leader and Commander to the People, who ſhall call a Nation, and Nations that knew him not ſhall run unto him.*

Now obſerve, that although *Jacob* was taught Gods *Covenants*, and *Iſrael* his *Judgments*, yet they being diſobedient, Deſtruction came upon their heads; *and from amongſt them God raiſed up his Prophets and Servants, and by them he often teſtified againſt their vain Imaginations and groſs Idolatry.* For the God of Heaven from his holy Mountain gave them Laws, he commanded them to keep his *Statutes*, and to obſerve divers *Ordinances*: But alas! they committed two great Evils; for they firſt, *Forſook the Lord, the Fountain of Living Waters, and then hewed them out Ciſterns, Broken Ciſterns, that could hold no water*: and unto ſuch the Lord by the Mouth of his Prophet did ſay, *To what purpoſe is the multitude of your Sacrifices unto me? Who hath required it at your hands? to tread my Courts: bring no more vain Oblations,* Incenſe *is an Abomination unto me, the* New-Moons *and* Sabbaths, *the calling of Aſſemblies, I cannot away with, it is Iniquity, even the Solemn Meeting; your* New-Moons *and* Appointed-Feaſts *my Soul hateth; they are a Trouble unto me, I am weary to bear them; waſh ye, make ye clean,* ſaith the Lord.

And now how needful is it for us to obſerve theſe things, that they may be as Warnings unto us, that we may be fore-warned of the danger of making a great ſhew of treading Gods Courts, and our Lives the mean time to be only feeding upon that Imagination, which leads only into the formal Part of Worſhip, and not into the Power of that true Worſhip which is acceptable to God, which is only and alone to be witneſſed in the Spirit, and that by the Powerful Operations of the Holy Ghoſt.

And now obſerve, although God did call *Iſrael* his Choſen People, yet he was as juſt in his Judgments upon them, as he was upon the *Gentiles*; therefore well

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was it ſaid, *That one Day is with the Lord as one thouſand Years*; and by the ſame Apoſtle it is ſaid, *That God is no Reſpecter of Perſons, but in every Nation, he that feareth him and worketh Righteouſneſs is accepted with him. for the Word which God ſent unto the Children of* Iſrael, *Preaching Peace by Jeſus Chriſt, he is Lord of all.*

Therefore it is to be obſerved, that the *Gentiles*, as well as the *Jews*, have been viſited by the working of Gods Mighty Power, although not in the ſame Form and Manner as amongſt the *Jews*; for he who is ſaid *To be a Light unto the* Gentiles, *and Gods Salvation unto the Ends of the Earth*, his Appearance hath been unto all *Adams* Off-Spring, inſomuch that all are left without Excuſe. For obſerve, that although the *Gentiles have not the written Law in Tables of Stone, yet do by nature the things contained in the Law; theſe having not the Law, are a Law unto themſelves, which ſhews the Work of the Law written in their Hearts; their Conſciences alſo bearing witneſs, and their Thoughts the mean while accuſing or elſe excuſing one another*; for they are conſcious to themſelves of many Evils amongſt them, and they have from the Beginning ſeen the Bleſſings of the Heavens, and have pertook of the Fruitful Seaſons, and they have, and are convinced that they receive Good for Evil, and therefore they have been, and are all left without Excuſe.

Object. *Is it ſo that the Law is written in the* Gentiles *hearts, and that they do the things contained therein? And is it ſo that God gave unto* Abrahams *Children Laws and divers Ordinances from his Holy Mountain. Its asked, Where the* Gentiles *or thoſe called* Heathens, *have any Benefit by the New Covenant which God promiſed he would make* with the Houſe of Iſrael and the Houſe of Judah; *And is this Covenant to be witneſſed this Day, in this our Age amongſt Mankind?*

Anſw. The New Covenant that God promiſed he would make *with the Houſe of Iſrael and with the Houſe of Judah*, the ſame was fulfilled, inſomuch that in the fulneſs of time Jeſus the Mediator of it, he appeared in that Body which the Father prepared that his Will ſhould be done in; and when he came, it is to be obſerved, that his Appearance was not *To deſtroy the Law or the Prophets, but he came to fulfil them*; and until all be fulfilled, not one Jot or Tittle ſhall paſs from the Law; *for it is eaſier for Heaven and Earth to paſs away, than one Tittle of the Law ſhould fail.* Therefore obſerve what this Law is, is it not the Law whom God gave unto *Abrahams* Seed, the work of which Law is written in the Hearts of the *Gentiles*, as above is made appear; and this is that Law *which Chriſt came to fulfil, and not to deſtroy.* And now obſerve, that wherever the Law and Commandments are written, there is the Appearance of our Lord and Saviour Jeſus Chriſt, and that to fulfil the ſame, be it in the Hearts of Jews or Gentiles; for the ſecond Covenant which God hath made, which is for the fulfilling of that Law which God did give from his Holy Mountain unto his Servant *Moſes*: this Covenant is Chriſt Jeſus, whom God gave *for a Covenant of the People, to Eſtabliſh the Earth, and to cauſe to Inherit the* Deſolate Heritages. (Oh the excellent Power of his Coming!) For his Coming is that *he may ſay to the Priſoner, Go forth, and to them that are in Darkneſs, Shew your ſelves.* Oh thoſe bleſſed words of his Mouth, they ſhall not fall to the ground like water, but they ſhall ſtand ſure throughout all Generations.

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This is he whom God hath raiſed up like unto *Moſes*, from whoſe Mouth the Law of Life and Knowledge doth proceed this day, which is Jeſus, the Mediator of the New-Covenant; *the Power and Vertue of whoſe Incarnation, Suffering, Dying, Death, Reſurrection, and Aſcenſion, ſtand in force to this Day, and will ſtand firm unto the End of the World*: For it is eaſier for Heaven and Earth to paſs away, than that one Jot of the Vertue and Power of the Incarnation, Suffering, Dying, Death, Reſurrection and Aſcenſion of our Lord and Saviour Jeſus Chriſt ſhould fail, throughout all Generations. Therefore, O that we may not look upon Men, or the Sons of Men, but as Men, but O that we may look upon the true Jeſus as the Chriſt, the Son of the Moſt High God: that we may know our Dependance to be in him alone; and that becauſe it is his Lips that preſerves People Kuowledge. Therefore let us be warned to fly from Contentions, and in true Humility to wait upon the Lord Jeſus, that we may witneſs the Vertue and Power of his Bleſſed Incarnation, Suffering, Dying, Death, and Glorious Reſurrection: And this is the only way to get to Heaven, and not another. Therefore if any think to get to Heaven any other way than through that Gate which Chriſt Jeſus hath opened: let ſuch be warned, leſt they ſhould be found to be Thieves and Robbers, *&c.* Climbing up another Way than that which Chriſt the good Sheepherd hath caſt up, *who through the Eternal Spirit offered himſelf without ſpot to God: for which cauſe he is become the Mediator of the New Covenant* that God promiſed, he would *make with the the houſe of Iſrael and with the houſe of Judah*; This is the Covenant that God hath eſtabliſhed throughout all Generations, and it is in force this Day (for it ſtands Firm) and is fulfilled. *For the Law of the Lord is written in the Heart, and is put into the Inward Parts.* And God is become the Teacher; therefore bleſſed is every one that learns of him this Day. And now obſerve that the Goſpel of Chriſt is that by which Salvation is only known, and that the Law of the Goſpel is Life, from whence is to be underſtood, That as the *Gentiles had not the Outward Law of* Moſes *written in Tables of Stone, yet the Work of the Law was written in their Hearts.* So altho many of the Gentiles, or thoſe called Heathens have not the Teſtimony of the Goſpel that is written by Mathew, Mark Luke and John, yet they do receive of the benefit of the power of the Goſpel, inſomuch that the work of the Law *that is written in their Hearts*, the ſame is fulfilled in them, and that by the Power of the coming of him who is *the Mediator of the New Covenant.* So that they are conſcious unto themſelves of many evils amongſt them, which the Light of the Goſpel in them doth condemn, and if they do not harden their hearts, but keep innocent in what they know, they come to receive Peace and Comfort in that *Grace and Truth that came by Chriſt Jeſus*; But if they harden their hearts againſt the Work of the Law that's written therein, and if they ſhut their Eyes againſt the Light of the Goſpel, that would ſhine into their Underſtandings, they do become Sinners. And now ſeeing God hath ſo viſited all People by the Power of his Son, it is to be obſerved that the very Heathens (ſo called) that are innocent in what they know they have benefit by the

Power

Power of the Second Covenant; For the God of Heaven, his Love being over the Works of his Hands, he did prepare a way for the Salvation of every one of *Adams* Off-Spring; which way is in force this day, and will ſo ſtand unto the End of the World.

Object. *Is it ſo, that God did prepare a Way for the Salvation of every one of* Adams *Off-Spring? How comes it to paſs, that all have not been Saved from the Bondage of Darkneſs? And how is it that many in this Day are under the Bondage of Darkneſs? Inſomuch that they do not witneſs the* True Spiritual Liberty *unto which they are called, and that by him who is the Mediator of the New-Covenant?*

Anſw. That all Mankind by * Nature are Children of wrath and ſubjected under Corruption, hath been already ſhewed; and therefore, let it be ſaid, That Man in ſome reſpect, is become like the Beaſt that periſheth; and what if I ſay, That Man in the Fall is even like unto the Nature of thoſe four Beaſts which *Daniel* ſaw in his Viſion by Night; and now to ſee whether his Heart is not the Beaſt that periſheth: Let him but conſider four things.

* *Obſerve, That Mans Soul being in the Fall, in the Nature of Wrath; it is in honour but like the lofty Beaſt, and his Body being but Subject to Vanity, under the Bondage of Corruption that abideth not, but is like the Beaſt that periſheth.* Pſal. 49. 12.

Firſt, Whether there doth not lodge in him a Body of Curſed *Self-Love*, which is the Cauſe of that Curſed *Deſire*, which makes the Heart eager to be exalted above other his Fellow-Creatures, which is like the very Nature of a *Lyon*, which was the firſt Beaſt.

Secondly, Whether there doth not lodge in him *Curſed Envy*? wherein in the Anguiſh of his Heart, he ſtriveth to trample his Fellow-Creatures under him, and to deſtroy their good Names amongſt the Sons of Men: Therefore conſider the Nature of the Second Beaſt. (A *Bear.*)

Thirdly, Whether there doth not lodge in him multitudes of * *Spots* of Darkneſs, in which the poor Soul is in dreadful Venom, ſtriving to have Dominion over every one, and will not be croſt by any, but ſpitting his Venom upon every one that would croſs him in theſe his Curſed Luſts. Now conſider of the third Beaſt. († A *Leopard*)

* *Many Evils.*

† *Conſider alſo the Nature of a venomous Toad, whoſe Belly is full of Spots.*

Fourthly, Whether there doth not lodge dreadful and terrible *Fury?* being ſtrong in the Power of Darkneſs, *So that he devoureth and breaketh in pieces, and would be exalted over all.* Therefore conſider what the Fourth Beaſt did, which was divers from all the Beaſts that were before it, *Dan.* 7. 4, 5, 6, 7.

Object. *The four Beaſts that* Daniel *ſaw, were concerning four Kings, which ſhould ariſe out of the Earth*, &c. *Therefore, Why doſt thou compare the Sons of Men unto them? How art thou concerned to Search after theſe Things? Is not this the Tree of Knowledge of Good and Evil, which* Adam *Fell by looking after, with neglect of the Tree of Life*, &c.

Answ. My Friend, to the First Part of the *Object.* let me answer thee on this wise; Although *Daniels* Vision was concerning four Kings which should arise out of the Earth; yet it is my Understanding, and that which I have received from him, (In whom the Treasures of Wisdom do Lye) that the † Powers of the four Beasts doth certainly figure the dreadful Lusts that do Reign in the Members of Lost Man; under which, multitudes of Offences are given to God Almighty; which if well considered, may make one cry out, *O wretched man that I am, Who shall deliver me from the Body of this* Death?

† *Or their Natures.*

Now observe, after the Vision of the four Beasts, it is written; *That one like the Son of Man came with the Clouds of Heaven, and came to the* Antient of Days, *and there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages should Serve him, his Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.* This is he into whose Hands *all Power in Heaven and Earth is given; for he is sent into the World, that through him the World might be Saved.* He is the way whom God hath ordained for the Salvation of the World. Therefore, *He that Believeth on him is not condemned, but he that Believeth not is condemned already, and this is the Condemnation that Light is come into the World*; that is, God hath visited all Mankind by the Light of his Son; *But Men love Darkness rather than Light, and that because their Deeds are Evil*: that is, all Men as have been shown, are fallen under the Bondage of Darkness, wherein they are subjected unto those Lusts that war in the Members, as above is testified; in which cruel Lusts, Is not man in the very Nature of those Beasts which *Daniel* saw in his Vision, the Power of whom is great. *In which Man loves Darkness rather than Light, because his* † *Deeds are Evil.* But now observe, That the Power of him that came, *that was like the Son of Man, his Dominion was over all*: This is he that is the Glorious Light, who hath from the Beginning visited all the Sons of Men, offering unto them Power and Dominion over those Cursed Lusts that war in the Members, which in some respect makes Poor Man but like the Beast that perisheth. But Man being held back by those Lusts, that is, he abiding in the Deeds of Darkness, refusing the Visitation of the Light, denying to be Enlightned by it, they come in refusing and denying of it, to be condemned by it: So well was it said, *That this is the Condemnation, that Light is come into the World, but Men love Darkness rather than Light, because their Deeds are Evil.* The Darkness they love, is that wherein they are *Children of Wrath*; the Light that they do not love, is *the Light that shineth in a dark Place*, which discovers the Deeds of Darkness. And now observe, Because this Light doth appear, and the Creature still abiding in Darkness, and refusing to be enlightned by it, remains a Sinner in Darkness, and hath no Cloak for himself, but is naked and bare before the Light. But now observe, The Creature being by nature a Child of Wrath, in Darkness (if the Light had not appeared) then the Creatures dwelling in Darkness, had not been his Condemnation. But the Light in some measure,

† Or Lusts.

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one way or another, hath appeared unto all Men, none accepted; this is that Light that is a Refiners Fire, Wonderful Councellor, Prince of Peace, The Son on whose Shoulders is his Government. But some Men in all Ages refusing Obedience unto that which God reveal'd by his Light unto them, they still abode in Darkness, where by nature they still continued Children of Wrath; and because of the Lights Appearance according to its Appearance, they have been left without a Cloak for their Sins: So Mankind that have rejected, and are rejecting the Council of this Light, which is the way that God the Father prepared for every one of *Adams* Off-Spring: They have, and do bring swift Destruction upon themselves, and so remain under the Bondage of Darkness, and many have fell into a State of Unbelief; Insomuch, that they have not believed in him who is from above, even Jesus the Saviour, and so many have dyed in their Sins, being chained down under the Bondage of Darkness, upon whom the *Wrath of an Angry God rests for ever.* Therefore while the Day of Gods Loving Visitations lasts unto any, let them be warned by one who hath known the Judgments and Mercies of God; that they seek to make *their Calling and Election sure*, before the day of Eternal Destruction and Misery breaks forth unawares upon them.

And now my Friend, having answered the first *Objection*, and the first Part of the second, I am now come to answer the second Part of the second *Objection.*

Answ. As concerning my writing concerning the State of Man in the Fall, wherein he is in some respect but like the Beast that perisheth. I do not write what I know not, but through Mercy, I know sensibly what I write, having through deep and tedious Travels met with My Souls Beloved, who doth faithfully open unto me the Mystery of Salvation, and hath given me an Understanding what Man was in Paradice, and what he is come to be through his eating off the *Tree of Knowledge of Good and Evil.* And now observe, Altho *Adam* should not have known the *Tree of Knowledge of Good and Evil* Experimentally, but should have kept in that *Holy, Heavenly Paradisiacal State wherein God Almighty placed him*; yet seeing he fell through feeding upon the *Tree of Knowledge of Good and Evil*, and with him all his Off-Spring. Therefore I say, *It is now as profitable for Man to have a right Understanding what the Tree of Knowledge of Good and Evil is in it self, as it was unprofitable for* Adam *and* Eve *to know experimentally what it was.* And for a Testimony thereunto, I remembr a worthy Saying of a Friend of mine, which is very suitable upon this occasion, *&c.*

☞ As the Physitian ought to find the Spring of Disorders in the Sick, or the *Chyrurgeon* the Depth of a Wound; even so we to have a distinct Understanding of that by which Man Fell; our knowing of it is as the spreading the Snare in the Sight of the Bird.

And now, my Friend, for a Close, Let me tell thee, that I have read many Testimonies of many faithful Men, whom God hath honoured with his Holy Spirit, which have answered unto the Spirit of God within me; yet in this my Short Testimony for God, I have faithfully written what I have received from the Lord, and what God hath stampt upon my Soul. Therefore let all be warned not to de-

ſpiſe, if they cannot underſtand ſome things. But wait upon God, and pray in Innocency unto the Lord, and no queſtion but he will anſwer their *hungry Souls*, as he hath anſwered mine. Therefore Glory be unto his Name for ever, ſaith thy Faithful Friend, who is given up this Day, and am ready to give an account unto every Chriſtian Enquirer, of the *Faith*, *Hope*, and *Charity* that dwells in me, and that concerning the Bleſſed Power of the Incarnation, Suffering, Dying, Death, and Glorious Reſurrection *of Him whom God hath annointed to Preach Salvation unto the Ends of the Earth.*

In *London* Written and Printed,
the 1*ſt*. Month, 1682.

John Crabb.

The Reader may underſtand, that the foregoing Teſtimony is an *Epitome* of a Book that I have written, but not Printed; and obſerve, I have not altogether writ this for the ſake of the Full, whoſe Righteouſneſs is in exalting themſelves, *who this day in vain do worſhip, teaching for Doctrine the Commandments of Men.* But this is chiefly written for the Poor and Needy, *who waits at Jeſus his Feet, to receive the Doctrine that drops from his Holy Mouth*, unto whom God reveals by his Spirit the Myſteries of his Kingdom; and with ſuch I am at Unity this day, let them be of what Nation, Tongues, or People ſoever.

Amen, Amen, ſaith my Soul.

POST-SCRIPT.

Which is a few words unto all the True Chriſtians that are called *Quakers*; but eſpecially unto the Inhabitants of the City of *Doublin.*

Honoured Friends,

IT is you that are honoured indeed, whom God the Father hath Anointed with the Spirit of his Son, in whoſe Spirit every True Chriſtians Life doth conſiſt; in the ſenſe of which I write this unto you at this time, deſiring that the pure Gift of God in us may be dayly ſtirred, that in the Strength of the ſame we may faithfully follow the Lamb through Tribulations, having an Eye unto the Recompence of Reward; for the Sake of which we may count this World, the Glory and Friendſhip thereof, but as Dung and Droſs in compariſon of the Excellency of that Life that is with Chriſt, the Son of the Living God, wherein is Power ſufficient to make us able to ſtand in the Sure word of Prophecy, unto which we ſhall do well to take heed; *and that becauſe in it doth conſiſt the True Chriſtians Life; by the Power of which we ſhall be made able to Pray unto God, and ſay*, Our Father, give us day by day our dayly Bread, and forgive us our Sins, for we alſo forgive every one that is indebted to us. *And ſo I deſire the Lord to keep us in his Love, that we may bleſs when we are curſt, that we may not revile when we are reviled, but that in patience we may follow the Lamb through Tribulations, having a Eye unto the Recompence of Reward.* So I Remain your Faithful Brother in that unto which the Lord hath called us. Farewell.

In *London*, Written the 21*ſt*.
of 1*ſt*. Mo. 1682.

F. C.

An Additional Post-Script.

A few Words unto all tender Hearted true Christians, under what Name or Denomination soever.

Also something of I. C. S. F. F. H. R. H. *Re-printed: being several Reasons for* Liberty of Conscience.

My Friends and Brethren,

AFter I had written the foregoing Epistle unto the true Christians that are called *Quakers*, there was raised a Concern upon my Spirit, to write a few Lines unto all you that are true *Christians*, who are not so called: for my Friends it is not to be called after any Name, that makes a Man a *Christian*: but the only way to be a true *Christian*, is, *To follow the Footsteps of Christ*; of which, I question not, but you are sensible of; therefore with you, through the great Love of God my Soul desires to dwell for ever in the true *Christians Life*, which doth not consist in the invented Formalities of *Sect-Masters*, but doth consist in the Life of Christ, wherein the Soul doth enjoy the blessed Comforts of the *Heaven*, that waxeth not old, and that through the Powerful Operations of the *Holy-Ghost*, who is sent to be the *Comforter* of the Righteous in their Travel, and is appeared, to reprove the World of *Judgment*. Therefore, Oh that we may always dwell together in Love, and stand continually upon our *Watch*, so as that it may not be unto us, as unto the World, that is, *To be reproved for Judgment*. Therefore let us be on our Watch, waiting dayly upon God, praying for Power, that we may know a dayly Growth and Increase in those precious *Talents*, that God through his Son hath bestowed upon us; then I am sure God will take delight to do us good, and Set us as a City upon a Hill, to be Lights, shining to the Glory and Praise of his own Name. Then we shall be sensible to say, not unto us, neither unto mortal Man, be any Praise at all: But unto our God be all Praise for ever. And so the Lord will make us as Instruments in his Hand, not to do our own Wills, but the Will of Him that works our Salvation; so that we shall be, throngh the Love of God, as Lights set on a Hill amongst those Societies that we walk; and then without all Controversy, the Word of the Lord will often be as a Fire within us, to testifie against the Deceit of the Invented Formalities of those that would arise, and be as *Sect-Masters* over us, striving to impose that upon our tender *Consciences* which our God requires not of us. But my Friends, let us stand fast in the Liberty unto which, by the Power of Christ Jesus, we are call'd: then we shall be able to say, as *W. P.* writes in his *Addr. to Prot.* Lay not Stress where God hath laid none, neither use his Royal Stamp to Authorise your Apprehensions in the Name of his Institutions; as in *p.* 77. And so now my Friends, as we stand fast in that Liberty unto which Christ hath call'd us, we shall dayly know an Increase, witnessing our Lives to be hid with Christ in God, wherein the true Blessing is. And then altho we may be called after the Names of several Visible Societies amongst whom we walk; yet as through the Love of God we come to be Members of the true *Church*, of which Christ is Head, we shall be happy; and then what

need we matter the Names of the Societies that we are called after; for it is not to be called after any Name, that can make us happy; but it is the Life of Christ, wherein the true Happiness doth consist. Therefore well is it said by *W. P.* in his *Addr. to Prot.* pag. 177. That to be of the Church of which Christ is Head, the Redæmed, Regenerated Church of Christ is quite another thing than to be of any Visible Society whatsoever: for in all such Communions there are but too many that have no true Title to Christianity, *&c.* For the Immaculate Church, of which Christ is Head, is made up only of Holy and Regenerated Souls throughout the Societies of *Christians*. And now my Brethren, it is unto you that know the Work of true Regeneration that I write; and for you, as for my own Soul, doth Breathings arise, desiring our faithful Standing in those Places wherein the Lord hath ordered us. *And so fare you well for ever, Saith my Soul.*

In London, *written the* 1st. *of the* 3d. Month, 1682.

John Crabb.

And now here is further also, Liberty of Conscience *Asserted, and several Reasons rendred, why no Outward Force nor Imposition ought to be used in Matters of Faith and Religion given forth by* I. C. S. F. F. H. R. H. *and now Reprinted for the Benefit and Comfort of all tender open Hearted People, and also Recommended unto the* Pensilvanians; *and that because the Counsel therein is good for them, and the reason given; which if they practice, will be wonderfully for their Safety, both Outward and Inward, and that while they have a day, &c.*

Liberty of Conscience Asserted, &c.

LIBERTY of CONSCIENCE ought to be allowed in the days of the *Gospel*, in the free Exercise of it to *God-ward* (without Compulsion) in all Things relating to His Worship, for these Reasons following.

1. Because the *General* and *Universal* Royal *Law* of Christ Commands it, *Mat.* 7. 12. *All things, what soever you would that Men should do to you, do ye even so to them: for this is the Law and Prophets.* That which every Man would have and receive from another, he ought by Christs Rule, to give & allow it to another. But every Man is willing to have the Liberty of his own *Conscience*, therefore ought to allow it to another.

2. Because, *No man* can *perswade* the *Conscience* of another, either what *God is*, or how he should be *Worshipped*, but by the *Spirit*, which God hath given to instruct Man in the ways of Truth.

3. Because, *All Obedience* or *Service* that is obtained by *Force*, is for fear of *Wrath*, and not from *Love*, nor for *Conscience sake*; and therefore will but continue so long as that *Fear*, or *Force* abides upon them.

4. Because, That by *forcing*, no man can make a *Hypocrite* to be a *true Believer*; but on the contrary, many may be made *Hypocrites*.

5. Because, That in all forced *Impositions* upon Mens Consciences, there is something of the Wrath of Man exercised, which works not the *Righteousness of God*, but rather begets *Enmity* in the Heart one towards another. 6. Be-

6. Becauſe, That by *forcing* any thing upon Mens *Conſciences*, as to Matters of *Faith* and *Worſhip*, many are hardned in their Hearts againſt the things *Impoſed*; when as otherwiſe, through *Love* and *gentle Inſtructions*, their hearts might be perſwaded to *willing Obedience*.

7. Becauſe, That *Perſecution* for *Conſcience* contradicteth Chriſts *Charge*, Mat. 13. Who bids, *That the Tares* (or falſe Worſhippers) *be ſuffered to grow together in the Field* (or World) *till the Harveſt* (or End of the World.)

8. Becauſe, *Force* is contrary to the End for which it is pretended to be uſed, (viz.) *The preſervation and ſafety of the Wheat*. Which End is not anſwered by *Perſecution*, becauſe the *Wheat* is in danger to be plucked up thereby, as Chriſt ſaith.

9. Becauſe, To *Force*, is inconſiſtent with the Belief of the *Jews Converſion* (and other *falſe Worſhippers*) which is prayed for by the *Publick Teachers*, and cannot be attained, if *Perſecution* for *Conſcience* be *proſecuted*.

10. Becauſe, They that *Impoſe* upon *mens Conſciences*, exerciſe *Dominion* over *mens Faith*, which the Apoſtle denyed, ſaying, *They had not Dominion over any mens Faith*.

11. Becauſe, *Impoſition* upon *mens Conſciences*, neceſſitates them to Sin, in yielding a *Conformity* contrary to their own Faith: *For whatever is not of a mans own Faith, is Sin*.

12. Becauſe that *Impoſition* and *Force* wreſtles with *Fleſh* and *Blood*, and *Carnal weapons*, which is contrary to the Apoſtles Doctrine, who ſaid, *Our weapons are not Carnal, but Spiritual, & mighty through God: and we wreſtle not with Fleſh and Blood*.

13. Becauſe, There is but one Judge, Lawgiver and, King in and over the *Conſcience*, as the Saints have teſtified in the Scriptures of Truth; and whoſoever would intrude, ſo as to be *Judge* and *Lawgiver* over the Conſcience, *intrencheth* upon the *Prerogative* of Chriſt. *Iſa*. 33. 22. *James* 4. 12.

14. Becauſe it is propheſied in *Iſa*. 11. *The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, and there ſhall be no Deſtroyer in all the Holy Mountain*: and therefore no *Impoſition* upon Mens *Conſciences*.

15. Becauſe, To *Impoſe* upon *mens Conſciences* for *differences* in *Faith*, is contrary to the *Advice* of the *Apoſtle*, who directs People, *To wait upon God to be ſatisfied*, and not to the *Magiſtrate*, or *Others*, to be *forced*; who ſaith, *Whereunto we have attained, let us walk*; *and wherein any Man is otherwiſe-minded, God ſhall reveal even that unto him*.

16. Becauſe, *To force* Mens *Conſciences*, and to lay *Yoaks* upon them, is to *make void* the *Bloodſhed* and *Sufferings* of Chriſt, who ſits upon the *Throne* of the *Conſcience*, and gives *Liberty* there; and commands us to *ſtand faſt in that Liberty*, and *not to be entangled through the Impoſitions of Men*, or *Yoak of Bondage*, Gal. 5. 6.

17. Becauſe in *all Nations* the *different Profeſſions* and *Perſwaſions* of *Religion*, are either *Friends* or *Enemies* to the *Governours*: If *Friends*, then *obliged* by that *Bond*. If *Enemies*, then *Chriſt's Command* is to take place, who ſaith, *Love your Enemies*, which if obſerved, *Perſecution* for *Conſcience* will be avoided.

18. Becauſe, *Toleration* of *different Perſwaſions* in *Religion* was *allowed* in the Jewiſh State, as not Inconſiſtent with their *Safety*, and that in *things* contrary *each to other*, as the *Saduces*, *Phariſees*, *Eſſeans*, *Herodians* with *Others*.

19. Because, the *True Religion* cannot be Preached up by *force of Arms*, and the *Primitive Christians* detested that Form of *Proceedings*.

20. Because, No man hath such *Power* over the *Souls* and *Consciences* of other men, as to lay a *Necessity* on them to *Believe* that which they do not *Believe*, or not to *believe* what they do *believe* : True Faith being the Gift of God.

21. Because, If the *Magistrate Imposeth* upon the *Conscience*, he must either do it as a *Magistrate*, or as a *Christian*. Not as a *Magistrate*, for then *Heathens* (being *Magistrates*) have the same *Power* to *Impose*; and so by *Revolutions* and *Conquests*, may come to give *Laws* to *Christians*, and *Compel them* to *Idolatry*. 2. Not as *Christians*, for that *Contradicts* Christ's saying, *The Kings of the Gentiles exercise Lordship over them; but it shall not be so among you, for all ye are Brethren.*

22. Because, By the same *Rule* and *Reason* that the *Magistrates* of one *Nation* ought to *Impose* upon, and *Persecute* for *Conscience*, the *Magistrates* in all other *Nations* ought to do the same; and so the *greatest part* of *Mankind* may come to be *Destroyed*, there being more that *Dissent*; than are at *Unity* in Matters of *Faith* and *Religion*.

23. Because, The *Strength* of *Truth*, and its *Conquest* over *Falsity* and *Deceit*, is best *Discovered* by letting *both* have their *Liberty*, from *Outward Compulsion*; For no doubt had *Outward Force* been less used, the *prevalency* of *Truth* had been more manifest, and that wise saying, truly experienced in the World, *Viz. That which is of God will stand, and that which is not will come to nothing.*

24. Because the *Disciples* of *Christ* are Rebuked by him for desiring the *Destruction* of those that were contrary to Him, and would not receive Him, which Zeal is sharply reproved in his saying, *They knew not what Spirit they were of.*

25. Because, to *Impose* upon mens *Consciences*, and to destroy their Persons for *Difference in Religion*, is contrary to the End of Christs *Coming*; who saith, *He came not to* Destroy *Mens* Lives, *but to* Save *them.*

26. Because, People of divers *Religions* in one Nation, if not tolerated, must some of them be *destroyed*, or removed by *Banishment*. If *destroyed*, the *Constancy* and *Patience of the Sufferers* for their Faith, moving Pity and Commiseration, makes men more ready to own, than to reject their Faith, and so rather multiplies, than lessens the *number* of its *Professors*. If *Banished*, this renders the *Banished* as so many Enemies abroad, ready upon all *Occasions* to disturb the peace & tranquility of their own Native *Country*. There is therefore in order to the outward *welfare* of all *Nations*, a kind of *necessity* for a *toleration* in them of all *Religions*.

27. Because, To *Impose* upon Mens Consciences, begets a hatred against the *Imposers*, in those who are *Impos'd* upon, and forc'd thereby to violate their *Consciences* towards God, in Matters of Worship.

28. Because, Men are *commanded* to be subject to the Powers that are, for *Conscience* sake, and therefore such Powers ought not to persecute men for *Conscience* sake, being that is prescribed for the Rule of *Obedience*; The Scripture saying, *Be ye subject not only for Wrath, but for Conscience sake.*

Errata. Pag. 9. line 1. f. *so*, r. as. l. 5. f. *it that is*, r. is it that. p. 10. l. 32. f. *Work*, r. Word. l. 33. f. *Word*, r. Work. p. 11. l. 34. & 36. f. *God*. r. God Almighty. l. 40. f. after lyeth r. at. p 16. l. 2. f. *Life*, r. Life. p. 17 l 16. after not r. *like*. p. 19. l. 16. f. *before*, r. least. p. 19. l. 17. f. *Misery breaks*, Misery Would break.